

Model of Internalization of Religious Moderation Values in Salafiyah Boarding Schools

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ABSTRACT: *This study aims to analyze the process of internalizing religious moderation values at the Salafiyah Islamic Boarding School, Rubath Al Muhibbien, Palembang. Religious moderation is crucial for maintaining stability and avoiding excessive religious interpretations that may violate humanitarian values, social agreements, and public order. Salafiyah Islamic boarding schools were chosen as the focus due to their pivotal role in fostering a moderate understanding of Islam, particularly in instilling these values in their students. The research utilized a qualitative phenomenological approach. Key informants included school leaders, administrators, teachers, students, alumni, and the general community. Activities observed encompassed the internalization process of religious moderation values, with classical Islamic texts (kitab kuning) serving as supporting documents: data collection methods involved observations, in-depth interviews, and written and oral documentation. The Miles and Huberman data analysis method, known for its three primary activities, data reduction, data display, and conclusion drawing or verification was employed. The findings reveal a model of internalizing religious moderation values at the Salafiyah Islamic Boarding School, consisting of three stages: value transformation, transaction, and internalization. The first stage involves value transformation through conceptual, institutional, operational, and architectural dimensions. The second stage consists of implementing advisory strategies and customary practices to instil values among students. The third stage incorporates role modelling, habituation, exemplification, advisory roles, promises, threats, and disciplinary measures. By focusing on one Islamic boarding school, the research results may not fully reflect the internalizing religious moderation values in other Islamic boarding schools with different characteristics, cultures, and teaching methods. The originality lies in the model of internalizing religious moderation values that have been developed. This holistic approach combines unique conceptual, institutional, operational, and architectural aspects and strategies relevant to the culture and traditions of Islamic boarding school education.*

Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai moderasi beragama di Pondok Pesantren Salafiah Rubath Al Muhibbien,

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Palembang. Moderasi beragama dianggap penting untuk menjaga stabilitas kehidupan, menghindari pemahaman agama yang berlebihan yang dapat melanggar nilai kemanusiaan, kesepakatan bersama, dan ketertiban umum. Pondok pesantren salafiyah dipilih sebagai fokus karena perannya yang krusial dalam membentuk pemahaman Islam yang moderat, khususnya dalam menginternalisasi nilai-nilai moderasi kepada santri-santrinya. Metode yang digunakan adalah kualitatif dengan jenis penelitian fenomenologi. Dalam penelitian ini, informan yang diwawancarai meliputi pimpinan pondok pesantren, pengurus, pengajar, santri, alumni, dan masyarakat umum. Aktivitas yang diamati meliputi proses internalisasi nilai-nilai moderasi beragama, kitab kuning sebagai dokumen pendukung penelitian. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi baik secara tertulis maupun lisan. Metode analisis data Miles and Huberman sering digunakan dalam penelitian kualitatif. Metode ini melibatkan tiga aktivitas utama: reduksi data, penyajian data, dan penarikan kesimpulan atau verifikasi. Hasil penelitian menunjukkan model internalisasi nilai-nilai moderasi agama di Pondok Pesantren salafiyah, terdiri dari tiga tahap: transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Tahap pertama melibatkan transformasi nilai melalui konseptual, institusional, operasional, dan arsitektural. Tahap kedua melibatkan penerapan strategi nasihat dan pembiasaan untuk menyampaikan nilai-nilai kepada santri. Tahap ketiga melibatkan strategi seperti keteladanan, pembiasaan, *ibrah* dan *amtsal*, nasihat, janji dan ancaman, serta kedisiplinan. Dengan fokus pada satu pesantren, hasil penelitian mungkin tidak sepenuhnya mencerminkan proses internalisasi nilai-nilai moderasi beragama di pesantren lain yang mungkin memiliki karakteristik, kultur, dan metode pengajaran yang berbeda. Originalitas terletak pada model internalisasi nilai-nilai moderasi agama yang dikembangkan. Pendekatan holistik ini menggabungkan aspek konseptual, institusional, operasional, dan arsitektural yang unik, serta strategi yang relevan dengan kultur dan tradisi pendidikan pesantren.

Keywords: *Internalization Model, Internalization of Values, Religious Moderation, Pesantren Salafi.*

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I. INTRODUCTION

The phenomenon of global religious extremism poses a complex and concerning issue in social, political, and security contexts. The Global Terrorism Index (GTI) report by the Institute for Economics and Peace (IEP) utilizes data from the Global Terrorism Database (GTD) and other sources. GTD, compiled by the National Consortium for the Study of Terrorism and Responses to Terrorism (START) at the University of Maryland, contains over 170,000 terrorist incidents from 1970 to 2019 (Shin et al., 2023). Religious extremism often leads to violence, intolerance, and the use of radical ideologies to justify acts of violence or suppression against groups or individuals perceived to be at odds with their beliefs.

Generally, the threat of religious extremism disrupts social stability and can escalate into large-scale conflicts at national and international levels. This phenomenon also

creates tensions among religious groups and has the potential to undermine interfaith harmony within societies. Specifically in the research context, the presence of religious extremism can influence Islamic boarding schools (*Pesantren*) and other religious educational institutions in various ways, such as attempting to influence curricula, distorting religious teachings, or even recruiting new members for extremist purposes.

International studies suggest that religious extremism is often associated with socioeconomic challenges, political dissatisfaction, and complex identity conflicts (Ayman & Rakan, 2022). For example, factors like social injustice, economic disparities, and experiences of discrimination can trigger radicalization among individuals. Research also emphasizes that strategies to address religious extremism must be holistic, involving education, community empowerment, and efforts to foster better interfaith understanding (Todd et al., 2015).

Islamic boarding schools are at the forefront of efforts to realize Islam as a mercy to the universe or *Islam Wasathiyah* (Thomas & Brausch, 2022). This is because boarding schools are considered moral and ethical education sources for individuals and communities (Kamali & Ramadan, 2015). History records that *Pesantren* survived the challenges of time and experienced rapid development and transformation over time (Dodego & Witro, 2020). The existence of *Pesantren* has a strong connection with the history and culture that developed at its inception (Bahri et al., 2024). Garibay (2018) states that the tradition of *Pesantren*-based education, which has deep roots and continues to be resilient as the oldest model of education born and developed in Indonesia, continues to be upheld.

Pesantren has historically contributed to the establishment of the Republic of Indonesia. They have played a significant role in nation-building, guiding society towards a moderate religious understanding (Assa'idi, 2021). *Pesantren* are also recognized as critical educational institutions that foster humaneness (Achfandhy, 2020; Indra, 2019). Additionally, *Pesantren* is acknowledged as one of the institutions capable of promoting multiculturalism among Muslims (Marzuki et al., 2020).

Hidayatulloh et al. (2023) described *Pesantren* as a highly strategic social capital in developing religious moderation. Similarly, Jumhur & Wasilah (2023) asserts that *Pesantren*, as the oldest educational institution in Indonesia, generally adheres to the *ahl al-sunnah wa al-jama'ah* school of thought, which upholds Islamic moderation in Indonesia. Islamic boarding schools also have the duty of transforming knowledge and culture, enabling the acceptance of diversity within the student community (Ahmadi & Ibda, 2018). From the outset, the curriculum of *Pesantren* includes teachings from the "four schools of thought," encouraging students to be open-minded and accepting of diversity in worship practices (Kamali & Ramadan, 2015). Islam consistently advocates for the middle ground or moderation, prohibiting extremism, fanaticism, arrogance, and complicating matters. In the Qur'an, the term '*adl*' meaning middle is also mentioned using words such as *al-wast* and *al-qist*, all of which signify middle or taking a moderate stance. Likewise, terms like *al-wazn* or *al-mīzān* indicate balance or an equitable approach (Al-Qaradawi, 1995).

The importance of internalizing the values of religious moderation at the Salafi Boarding School Rubath Al Muhibbien in Palembang is not only related to students' individual development but also plays a strategic role in maintaining the security and stability of society. In a global context, the threat of religious extremism is increasingly apparent, and a moderate approach is considered an effective preventive measure (Alam,

2017). Therefore, religious moderation has been incorporated into Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan for 2020-2024 (Perpres No.18, 2020). With the inclusion of Religious Moderation in the RPJMN for 2020-2024, it becomes a mandate for all elements of Indonesian society, including both government and the public, to implement it, including educational institutions such as *Pesantren*.

The process of internalizing the values of religious moderation associated with the development of students, or santri, involves three stages that represent the process or stages of internalization (Permatasari et al., 2024). *First*, the stage of value transformation involves educators informing students about good and bad values. During this stage, only verbal communication occurs between educators and students. *Second*, the stage of value transaction involves two-way communication or interactive interaction between students and educators. *Third*, the internalization stage is deeper than the transactional stage. Communication involves verbal communication, mental attitudes, and personalities during this stage. Therefore, active communication plays a role in this stage (Maulidiyah & Muyasaroh, 2021).

The aim of internalizing the values of religious moderation in Islamic boarding schools is to cultivate moderate attitudes among students in practising their religion. One of the objectives is to safeguard the rights of religious adherents to exercise their freedom of religion, promote tranquillity and peace in spiritual life, enhance the welfare of religious communities, and serve as a tool for fostering religious harmony and tolerance to strengthen the unity of the Republic of Indonesia (NKRI - Negara Kesatuan Republik Indonesia).

Salafi Islamic Boarding Schools, as one of the Islamic educational institutions in Indonesia, have a mission to build moral character for their students. Salafi Islamic boarding schools exhibit multicultural characteristics through their behaviour and attitude of respecting others regardless of ethnicity and religion (Elyunusi et al., 2022; Silva, 2022). The presence of traditional Salafi Islamic boarding schools, which uphold multicultural values in line with the Indonesian culture built upon diverse communities, is evident and practised in four Salafi Boarding Schools in Java, namely Pesantren Al-Qadir Sleman Yogyakarta, Dar al-Tauhid Cirebon, Roudlatuth Thalibin Rembang, and Tebuireng Jombang (Marzuki et al., 2020). Similarly, in Pesantren Al-Anwar in Rembang Regency, Central Java, students, in addressing societal and national issues, must always refer to the four national pillars, abbreviated as PBNU, namely Pancasila, Unity in Diversity (Bhinneka Tunggal Ika), the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution.

Rubath Al Muhibbien Boarding School, which upholds Salafi-based teaching in today's modern era, is situated in Palembang. Established in 2000 with the NSPP number 510316710020, it was founded by a prominent scholar known as Habib Umar Abdul Aziz bin Abdurrahman bin Shihab, commonly referred to as Buya Umar. Rubath Al-Muhibbien covers an area of 2 hectares located at Jl. Lebak RT. 22 Murni, Sako District, Palembang. It consists of separate sections for male and female students, divided by high walls to ensure no communication between them. (<https://ditpdpontren.kemenag.go.id>).

This research was conducted at the Islamic Boarding School in Palembang City, with the target being the Salafi Boarding School Rubat al-Muhibbien in Palembang. There are several reasons why this Islamic boarding school was chosen as the research target.

Firstly, Rubat al-Muhibbien is the only Salafi Boarding School in Palembang City. This school utilizes the Salafi educational system and does not follow the Ministry of Religious Affairs or the Ministry of Education curriculum. *Secondly*, the tradition of studying traditional Islamic texts (*kitab kuning*) among the students continues to be implemented and preserved. This is evident from the curriculum used at the school, where all subjects taught are traditional Islamic texts. *Thirdly*, Rubath al-Muhibbien, under the guidance of Al Habib Umar Abdul Aziz bin Abdurrahman Shihab, integrates the teachings from Darul Musthafa (Tarim Hadramaut) and Rubath Al-Maliki (Makkah). It is noteworthy that the textbooks used by the teachers to deliver lessons to the students are the same as those taught at Dar al-Mustafa in Tarim, Yemen. *Fourthly*, many alumni and teachers of Rubath al-Muhibbien continue their education in Tarim Hadramaut, Yemen, where the city of Tarim has produced moderate scholars, as evidenced by the research dissertation by Maftuh (2020) at the Postgraduate Program of the State Islamic University (UIN) Sunan Ampel Surabaya. *Fifthly*, the research conducted by (Balai Litbang Agama Jakarta) showed that the discussions on Islamic jurisprudence (*fiqih*) at the school are sometimes linked to contemporary issues in society, such as linking Pancasila with the issue of Nasb al-Iman (Iswanto et al., 2015).

Therefore, the researchers have chosen the Rubath Al Muhibbien Salafi Boarding School as the research subject. Based on the information and issues outlined above, the research problem is: How are the stages of internalizing the values of religious moderation implemented at the Rubath Al Muhibbien in Palembang Boarding School? This study is expected to contribute to the boarding school and society, particularly in internalizing moderate Islamic values among the students.

II. METHOD

This research utilizes a qualitative approach, focusing on a case study to explore the internalization of religious moderation values at Rubath Al Muhibbien Salafiyah Boarding School in Palembang. The qualitative approach provides an in-depth understanding of how religious moderation values are integrated into the school's educational practices and culture. The primary purpose of this research is to gain insights into the processes and challenges associated with these values within the specific context of Salafi education. Creswell & Poth (2017) highlight that qualitative research offers a comprehensive understanding of complex phenomena within their natural settings, enabling a detailed exploration of the research topic.

The subject of this research comprises the students and staff of Rubath Al Muhibbien Boarding School. The object of the study is the process of internalizing religious moderation values within the institution. The research is conducted at the Rubath Al Muhibbien Boarding School, a location selected for its relevance to the study's focus on Salafi educational practices and their impact on religious moderation.

Interviews: Key stakeholders, including the head of the boarding school, teachers or instructors, students, alumni, parents, and members of the community. The interviews aim to gather qualitative data on their perceptions and experiences regarding internalizing religious moderation values. This includes understanding the effectiveness of the practices and identifying any challenges or successes in their implementation.

Observation: Specific activities related to spiritual instruction and student interactions are observed. This method provides data on how religious moderation values are enacted in everyday school life, offering insights into the practical application of these values

within the school environment. Documentation: Relevant school records are reviewed, including curricula, teaching materials, and policy documents. Documentation helps understand the formal strategies and resources used to promote religious moderation and how these are integrated into the school's educational framework.

The study employs triangulation and member checking to ensure the validity of qualitative data. Triangulation involves using multiple data sources or methods to corroborate findings and enhance credibility (Denzin, 2016). Data validity can be achieved through data collection processes with data triangulation techniques. According to Sugiyono (2015), data triangulation is a data collection technique that combines various existing data and sources. This includes source triangulation, data collection method triangulation, and time triangulation.

According to Miles et al. (2014), qualitative data analysis techniques include data collection and gathering through interviews, observations, and documentation. Data reduction, simplifying, and selecting relevant data while eliminating irrelevant information. Data display, organizing data in a format that is easy to understand, such as tables or narratives. Conclusion drawing and verification, identifying patterns and themes, and verifying conclusions to ensure validity.

III. RESULT AND DISCUSSION

Implementation of the Internalization Model of Religious Moderation Values

Rubath al-Muhibbien is an Islamic boarding school established through the determination of a wise religious scholar, Habib Umar Abdul Aziz bin Abdurrahman. He was renowned in the local community as a socially engaged figure. With strong determination, Habib Umar led the initiative to establish this boarding school to spread Islamic teachings. The boarding school can be considered fully aligned with the Salafi tradition as it adheres to the creed of *ahlussunnah wal Jama'ah* and follows the Syafi'i school of jurisprudence. These characteristics are similar to most boarding schools in Indonesia (Iswanto et al., 2015).

The word *Rubath* itself is an acronym for *Rantaaian Uswah Bimbingan Ahli Tarim Hadramaut*, with *Ahli Tarim Hadhramaut* referring to the inhabitants of the city of Tarim in Hadhramaut, Yemen. Habib Umar, the Head of Rubath Al-Muhibbien Boarding School, explains that this tradition aims to instil teachings of love for Allah and the Prophet Muhammad, as well as love for what Allah and His beloved Prophet have given (Iswanto et al., 2015). Rubath Al-Muhibbien Boarding School combines Dar al-Mustafa's and Rubath al-Maliki's learning materials. Habib Umar believes that both institutions play a crucial role in the transfer of knowledge and view them as primary factors in the progress of the Muslim community in Indonesia, as their knowledge sources are preserved by preserving the original stream of knowledge from Prophet Muhammad. Rubath Al-Muhibbien Islamic Boarding School has a teaching staff composed of professional and competent individuals in their fields. Some are alums of high-ranking institutions abroad, such as Mecca, Medina, and Yemen (Dodego & Witro, 2020).

The Rubath al Muhibbien Islamic Boarding School in Palembang, South Sumatra, implements three stages of internalizing religious moderation values. These stages begin with the transformation of values, transaction of values, and transinternalization of

values (Handoyo, 2024). This process can be carried out through institutional channels, such as educational institutions, and learning material channels, such as the curriculum.

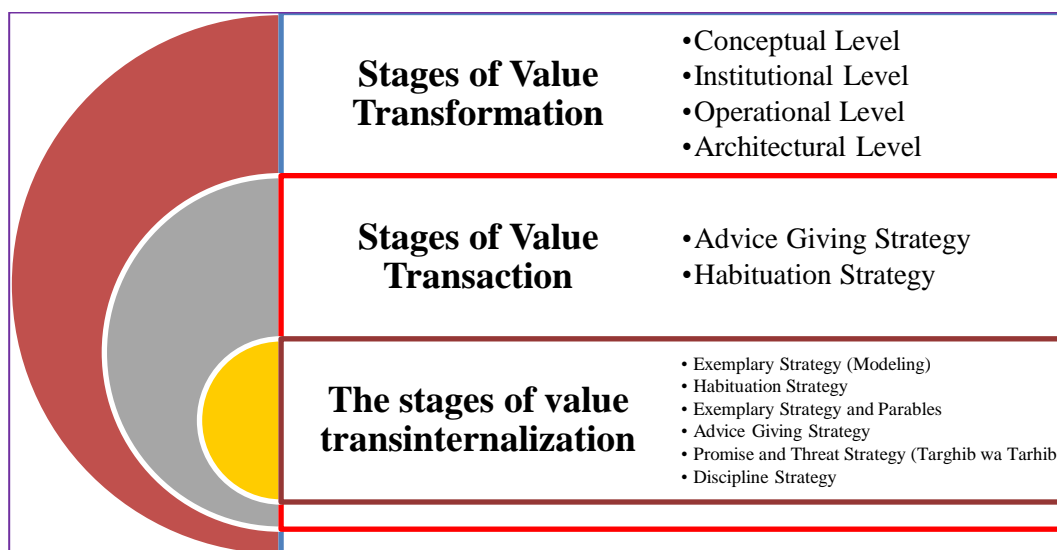


Figure 1. Model of Religious Moderation Internalization

Table 1. Implementation of the internalization model of religious moderation values

Internalization Model	Value Transformation	Value Transaction	value Transinternalization
Definition	Transforming values at conceptual, institutional, operational, and architectural levels	Two-way communication, value modelling, receiving new values, adjusting with self-values, value actualization	Listening to values, responding to values, giving value, organizing values, internalizing values
Planning	Designing guidelines for religious moderation, creating institutional culture, planning structured activities, designing supportive facilities	Implementing communication methods, providing examples, encouraging value reception and adjustment	Setting up strategies for exemplification, habituation, ibrah and amsal, advice-giving, and discipline
Activity	Routine: reciting wirid, reading Quran, 5S culture; Incidental: helping others, teaching etiquette; Programmed: PHBI, PHBNI, art performances	Routine activities: mandzuman, zikir; Incidental: helping friends, respecting queues; Programmed: Islamic and national holidays	Exemplification by ustad, habituation in daily routines, illustrating with stories, providing constructive advice, enforcing discipline
Evaluation	Assessing the understanding and application of Wasathiyah values, the influence on	Monitoring two-way communication, measuring the integration of new	Evaluating the internalization of values in student behaviour, assessing the

cultural context, and the effectiveness of facilities	values, evaluating student engagement	effectiveness of integrated strategies
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Transformation of Values Stage

In transforming values at Rubath al Muhibbien Boarding School, South Sumatra, the researcher refers to Bagir's opinion, which divides implementation into four levels: conceptual, institutional, operational, and architectural (Bagir, 2005; Ernawati et al., 2024; Fitri et al., 2024).

1. Conceptual Level

One of the main goals of Rubath Al-Muhibbien Boarding School is to develop students who have a deep mastery and understanding of the *ahlussunnah wal jama'ah* tradition. To achieve this goal, Rubath Al-Muhibbien Boarding School is currently in the planning stage by designing guidelines aimed at instilling religious moderation values among students. The characteristics of learning in *Aswaja* include teachings that prioritize the principles of *Wasathiyah* values, which consist of three central values in its teachings: *Tawasuth* (middle path), complemented by *I'tidal* (straightness), and *Tawazun* (proportionality) (Barton et al., 2021).

Practically, as outlined by KH Ahmad Shiddiq (Munir & Nor, 2021), these principles can be manifested in various contexts, including creed, Sharia, *Tashawwuf*, interaction among societal groups, governance systems, and cultural aspects. Rubath Al-Muhibbien Boarding School understands the importance of applying moderation values in the cultural context. Therefore, they are committed to guiding students to apply *Wasathiyah* principles in their daily lives and interactions with others and understanding its relevance in a broader cultural context. Thus, this *Pesantren* becomes a place of religious learning, where moderation values are applied and internalized daily.

2. Institutional Level

At the institutional level, Rubath al Muhibbien plays a significant role in transforming the values of religious moderation by establishing a culture or value system that is taught and applied by its students. The management of the Islamic boarding school is actively involved in promoting and practising these values through various activities and customs implemented within the institution.

Rubath al Muhibbien Boarding School actively shapes the cultural and value system as the foundation for its students' education and daily life. The management is committed to promoting and embodying the values of religious moderation, creating an environment that integrates Islamic teachings with the spirit of diversity and tolerance.

3. operational Level

The Rubath al Muhibbien Boarding School is committed to instilling the values of religious moderation. This effort is undertaken through systematic planning of activities to ensure the smooth progress of the transformation process. This process is closely related to the programs and activities designed by the Rubath al Muhibbien Boarding School to promote the values of religious moderation. Research indicates an integrated pattern of value transformation evident in various activities at the Rubath al Muhibbien Boarding School, as explained in the preceding sections. These activities involve multiple aspects, such as:

First, integration within the *Pesantren* culture, which the researcher divides into three activities including: 1) Routine activities include reciting *Wirdul Latif* and *Hizib Nawawi* chants and praying together every morning, reading the Quran, and practicing the 5S culture (smile, greet, address politely, be courteous and polite) in the boarding school environment. 2) Incidental activities include helping sick friends, teaching people to dispose of trash properly, teaching people to queue, respecting others' opinions, teaching people to help others, and encouraging people to consult with mentoring *Ustad* if needed. These incidental activities aim to shape moral values and ethics among Rubath al Muhibbien students. 3) Programmed activities implemented through Islamic Holiday Commemorations (PHBI), Indonesian National Holiday Celebrations Program (PHBNI), and Arts Performances.

Second, it integrates lessons from classical Islamic texts, especially *Ushul Fiqh* (principles of Islamic jurisprudence), *Fiqh* (jurisprudence), and *Tafsir* (Quranic exegesis). 1) Improving religious moderation values through the study of *Ushul Fiqh*. The study of *Ushul Fiqh* aims to enhance knowledge and understanding of Islamic legal issues, both modern and classical, in the context of education. This is particularly relevant in *Pesantren*, which has a Shafi'i scholarly foundation. In the learning process, various sources of knowledge are used to stimulate thinking and deepen understanding, including applying *Ushul Fiqh* principles and methods of Islamic law determination.

In the study book *Bahtsul Masail*, the moderate attitude of the students is reflected in the learning process of *Ushul Fiqh*, where the element of tolerance (*tasamuh*) is prioritized. In the Rubath al Muhibbien Boarding School environment, the application of ideological and sociological tolerance in the study of *Ushul Fiqh* is evident. This reflects *Pesantren's* commitment to integrating religious aspects with moderation values and inclusive attitudes in its scholarly approach. 2) Instilling religious moderation values through the study of *Fiqh*. Rubath al Muhibbien Boarding School views the study of *Fiqh* (Islamic jurisprudence) as key to promoting religious moderation among its students. This knowledge is taught as a subject and as a solution to various social issues. Through understanding the differences between schools of thought (*mazhab*), the *Pesantren* teaches tolerance and inclusivity to its students. This helps prevent fanaticism and intolerance and opens space for discussing contemporary issues. By integrating the study of *Fiqh* into education, the *Pesantren* creates individuals who have broad knowledge of Islam and are agents of change, promoting tolerance and diversity, thus maintaining religious harmony in diverse societies. 3) Furthermore, the study of *Tafsir* (Quranic exegesis) facilitates the internalization of religious moderation at Rubath al Muhibbien Boarding School. The study of *Tafsir* at Rubath al Muhibbien Boarding School plays a central role in promoting religious moderation. Their approach involves understanding the texts of the Quran and Hadith the, context in which the verses were revealed, and their relevance to the present time. Scholars at this *Pesantren* employ textual and contextual methods to understand Islamic teachings comprehensively. Students are taught to strike a balance between contextual and textual understanding so they can derive Shariah rulings wisely. The study of *Tafsir* is also used to reflect on the application of religious teachings in daily life, not merely as a theological study. With this approach, students are expected to be able to present Islam's teachings in a relevant, moderate manner, appreciating the values of balance in communal life.

Third, integration into artistic activities. From the observations, interviews, and documentation, the researcher concludes that there is a process of transforming the values of religious moderation in the creative activities at Rubath al Muhibbien

Boarding School. The poetic expressions, especially *Qasidah*, as a medium of expressing love for the Indonesian state, can be seen every August 17, 2023, during the flag-raising ceremony at Rubath Al-Muhibbien Boarding School. They recite the *Qasidah Syi'arul Hubbil Wathaniyyah Rubath Al-Muhibbien*, composed by Abuya Al-Habib Umar Abdul Aziz Bin Abdurrahman Syahab, the director of Ma'had Rubath Al Muhibbien Palembang. Besides the value of *Al-Muwathanah* or Love for the Homeland, there is also the value of *'Urf* (Respecting Culture), as it indirectly preserves the cultural heritage in Indonesia.

Fourth, integration into boarding activities. Based on the observations, interviews, and documentation, Rubath al Muhibbien Boarding School in Palembang plays a crucial role in transforming the values of religious moderation through activities within the dormitories. Several integrative activities within the dormitories include collaborative efforts in decorating rooms, congregational prayers in the mosque, study sessions of religious texts, and communal cleaning of the environment every Friday morning. Through these activities, the dormitory supervisors actively engage in the process of shaping the character and spirituality of the students, promoting the values of religious moderation. The holistic approach in the dormitories creates an environment that strengthens the students' national consciousness and spirituality.

4. Architectural Level

The Rubath al Muhibbien Islamic Boarding School focuses on transforming religious moderation values through facilities and infrastructure. They not only employ academic approaches but also pay attention to the physical environment of the boarding school. Some examples include the multipurpose hall, designed to facilitate dialogue, tolerance, and mutual understanding among students to enhance interaction. Besides being a place of worship, the mosque is designed to teach religious moderation values with a design that reflects peace. The field serves as a venue for various sports activities to promote solidarity and physical health values. Computers and study rooms are designed for inclusive learning, integrating technology and religious moderation values. The environmentally friendly environment teaches students to preserve nature by implementing religious teachings. Through the arrangement of facilities and infrastructure, the Rubath al Muhibbien Islamic Boarding School creates an environment conducive to developing balanced, tolerant, and environmentally conscious student characters, making it a vehicle for shaping morally upright generations who understand religious teachings well.

Transaction of Values Stage

The process of internalizing values at Rubath al Muhibbien Boarding School involves the transaction of values through two-way communication between *Ustad* (religious teachers) and *Santri* (students), consisting of several complementary stages (Julianto & Subroto, 2019). Two-way communication involves interaction between *Ustad* and *Santri* in dialogues and discussions, allowing for the exchange of views and understanding. Influence through modeling occurs as *Ustad* serves as a living example of the values they teach, demonstrating the implementation of these values in daily actions (Qurtuby & Aldamer, 2018). Receiving new values, *Santri* accepts them from *Ustad* and incorporates them into their understanding. Adjustment with self-values involves *Santri* reflecting on new values with those already present within themselves. Value actualization occurs as *Santri* implements values into concrete actions in daily life. Concrete examples, such as stories, experiences, and demonstrations, are given to

illustrate the implementation of values, guiding how to apply them in various situations (Djainudin, 2022).

In the stage of value transaction, Rubath al Muhibbien Boarding School applies it through the *Pesantren* culture, which is divided into several activities, such as routine activities, incidental activities, and programmed activities

1. In routine activities

Pondok Pesantren Rubath al Muhibbien implements teaching and habituation processes through the 5S or SaPa activities in the morning when the santri enter the class. This includes reciting mandzuman (invocation), stating the intention to learn, and reciting the Prophet's genealogy, followed by *Zikir Wirdul Latif* and *Hizib Nawawi*. The routine activities implemented by Pondok Pesantren Rubath al Muhibbien involve strategies for giving advice:

Firstly, the active involvement of *Ustad* in imparting the importance of smiling, greeting, politeness, and courtesy. *Secondly*, it gives *Santri* an understanding of the importance of reciting *Zikir Wirdul Latif* and *Hizib Nawawi* and stating their intention to learn. They aim to obtain blessings from Allah to absorb the knowledge conveyed by *Ustad*, thereby cultivating human values within the *Santri*. *Third*, they impart teaching or expertise to the *Santri* regarding the significance of the learning process initiated by reciting the holy book to root religious values, forming a clean mindset, and creating a sense of tranquillity and peace within the heart. Essential values such as humanity, balance, justice, and rejection of violence should be routinely instilled outside the *Pesantren* environment.

2. In incidental activities

Rubath al Muhibbien Boarding School teaches moderate religious values through incidental activities. This includes assisting sick friends, teaching polite behaviour, and respecting queues and etiquette. Santri is also taught to respect diverse opinions and show respect to others. The focus is on instilling moderate religious values and supporting democratic principles. Through these activities, santri learn to interact well and respect the environment and are encouraged to improve themselves daily.

3. In programmed activities

Rubath al Muhibbien Boarding School adopts programmed activities such as commemorating Islamic and Indonesian National Holidays to internalize moderate religious values among its santri. They actively commemorate Islamic Holidays with worship and activities emphasizing peace, tolerance, and compassion in Islamic teachings and social activities such as food distribution to those in need. Moderate religious values are internalized through advice-giving strategies and habituation integrated into daily life at the pesantren.

Transinternalization of Values Stage

Rubath al Muhibbien Boarding School employs various methods to trans-internalize values in its students. *Ustad's* communication is not only verbal but also involves mental attitudes and role modelling. The *Ustad* actively provides advice, encouragement, and guidance to students in various *Pesantren* activities, such as implementing the 5S concept in outdoor environments and conducting deliberative discussions. They also

assist students in instilling moderate religious values in classical learning and dormitory activities. *Ustads* also set a direct example through active participation as a leader, extracurricular supervisor, and dormitory supervisor. Rules are also enforced to ensure the internalization of moderate values. In the transinternalization stage, the active role of *ustads* in managing and integrating moderate values into students' daily lives creates a characterization of these values in the behaviour and attitudes of students as a whole. This research method adopts the stages of listening, responding, giving, organizing, and characterizing values (Sabic-El-Rayess, 2020).

Listening to values students listen to and understand moderate religious values through lectures, discussions, and character coaching. Responding to values, students reflect on how they can be applied in their daily lives inside and outside the *Pesantren*. By giving value, students begin to internalize these values into themselves and practice them in daily actions. Organizing values, students collaborate in social, religious, and cultural activities, emphasizing moderation and cooperation's importance. Internalizing and moderating religious values become a natural part of the character and personality of students through habituation, reflection, and direct experience. This process is supported by five integrated strategies: exemplification, habituation, *ibrah* and *amtsal*, advice-giving, and discipline.

Exemplification Strategy (Modeling): The leaders and residents of Rubath al Muhibbien Boarding School serve as role models in everyday religious practices, demonstrating consistency in worship and courteous behaviour in interactions. They are also involved in character development and social activities, providing consistent and authentic examples for the students. **Habituation Strategy:** Rubath al Muhibbien integrates moderate values into students' daily routines by providing concrete exercises and fostering behaviours that reflect these values. Students gradually form behavioural patterns that align with moderate values through practice, habituation, and feedback. ***Ibrah* and *Amts* Strategy.** Exemplary stories from the Quran and Sunnah, parables from everyday life, and contemporary phenomena illustrate moderate values. *Ustads* use these concepts to teach the relevance and application of moderate values in students' daily lives.

Advice-Giving Strategy (*Mauidzah*). *Ustads* give advice with gentleness and openness, using exemplary stories and parables to offer constructive solutions to students' problems. They aim to achieve Allah's pleasure and provide beneficial guidance for students' spiritual development. **Promise and Threat Strategy (*Tarhib wa Tarhib*).** *Ustads* use promises of reward and pleasure and threats of punishment for sins to motivate and warn students. They emphasize the importance of seeking Allah's pleasure and avoiding actions contradicting religious teachings. **Discipline Strategy:** *Ustads* enforces rules firmly yet wisely, ensuring students understand and respect the boundaries when adhering to moderate values. They administer proportional and meaningful sanctions and educate through example and role modelling to create a conducive environment for students' spiritual development.

IV. CONCLUSION

The internalization process of religious moderation values at Rubath Al-Muhibbien Boarding School in Palembang, South Sumatra, has three stages: value transformation, transaction, and transinternalization. *Firstly*, the value transformation stage is implemented through conceptual, institutional, operational, and architectural levels. The

conceptual level focuses on concepts encompassing *Pesantren* policies to instil religious moderation values. At the institutional level, value internalization is carried out by transforming religious moderation values through the culture taught and habituated by the students. Operationally, Rubath Al-Muhibbien Islamic Boarding School transforms values through planned activities, including routine, incidental, and programmed ones. Moderation programs are integrated into the study of *Tafsir*, *Ushul Fiqh*, and *Fiqh* and are aligned with extracurricular activities. To transform these values among students, efforts to internalize religious moderation values are also undertaken through dormitory programs. Architecturally, the *Pesantren* transforms religious moderation values through support from implemented activities. Secondly, in the value transaction stage, *Pesantren* applies advice-giving and habituation strategies to impart knowledge about religious moderation values to the students. Thirdly, in the value transinternalization stage, the *Pesantren* employs strategies involving exemplary modelling, habituation, exemplary strategy, parables, advice-giving, promise and threat strategy (*Tarhib wa Tarhib*), and discipline strategies to internalize religious moderation values.

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